

THE 24
TRUE NEWS
OF THE
GOOD NEW WORLD
(Shortly) to come, [Heb. 2. 5.] for all such as
then shall be found real Saints.
WITH THE
SUDDEN END
OF ALL THE

Enjoyments of this present Evl. WORLD,

To such as then shall be found Unsanctified,

Tender'd to the serious con- sideration of all sorts } in a Divine Scheme at 6 d.
} or a little Book with it at 12 d.

To be briefly explained (to all that are willing to hear) in any convenient Time or Place to be appointed, without just cause of fear or shame [as the Compiler thereof lately Petitioned the Kings Majesty, and more lately the Lord Mayor and Court of Aldermen of this City] according to the Word of God, &c.

But such Persons as appear to be indigent, [whose Names may be set down, to use the said Scheme a Week for 1 d. or the Book for 2 d. until they be explained,] may have them, returning them unimpair'd: or (haply for nothing).

1675?

*the four last Chapters of the Revelation, largely explained in Refur. on
Rev. 20. 5. and Resist. on Rev. 21. 3. are these, &c.*

I. **T**hereby an excellent Guidance is obtained, to understand and distinguish the meaning and intent of ancient Prophecy, both concerning Christ himself, and his Saints, before and since his first coming, and what concerns both himself and them in that state following his second coming [as *Introd. pag. 14. col. 2.*] which to cut off as Unscriptural, is a great and manifold Errour, as is manifest from the whole current of sacred Scriptures; and without the acknowledgment thereof, not only ancient Prophecy of the Old Testament, but many places in the Gospels, and the Apostles Writings both upon the foundations of those Prophecies, and tending to Christs own said Explication of that following state, are not, yea and they cannot be rightly understood; being the very subject thereof: which much concerns all Christians now to know and consider well, &c.

II. Thereby the most full, true Scriptural Explications of these three following Articles of our usual Creed are now only attainable [except by New Revelation, which is not to be expected.]

1. That Christ will so come from the Fathers right hand to judge the quick, *viz.* his great and lesser Enemies by a temporal destruction of them, *Exek. 39. 8. Manb. 13. 41.* and the dead, *viz.* the before suffering Saints until then, *viz.* with a judgment of reward, *Rev. 11. 18. 19. and 22. 12.* who shall upon their raising then with their spiritual Bodies, enjoy all the covenanted Mercies in that said state with Christ 1000 years: and the like judging of the quick again, *viz.* of the last Gog and Magog, *Rev. 20. 9.* and of the dead then, *viz.* of the wicked to be raised at the last Trump, will be upon the Saints general momentary change and rapture, *1 Cor. 15.* to receive the final sentence of them both, &c.

2. That the Resurrection of the just, or first said Resurrection, *Rev. 20. 5.* will be at Christs second coming or appearance in the Clouds, 1000 years before the said Resurrection of the wicked, which he teacheth expressly, *v. 5.* saying, The rest of the dead lived not again (bodily as the Saints did 1000 years before) until those 1000 years were finished.

3. That such a great and excellent part of that holy Communion of the Saints appointed (upon many Scriptural accounts) for the said time and state: when the Nations of them that are saved, *Rev. 21. 24.* suitable to *Esa. 60. 3.* shall walk in the light of the New Jerusalem then come down [with Christ] from God out of Heaven, to be then the Bride, the Lambs Wife, *v. 9. 10.* See Saints Refur. and 6 Conclusions, pag. 17, 18. of *Resist.*

III. Thereby also the chiefest and highest scope of the three first Petitions of our Lords most divine and comprehensive Prayer is both made known, and to be eminently attainable, *viz.* in that World to come, *Heb. 2. 5.* both which follow from the former Assertions: And this is grounded upon the same Scripture foundations for our Faith to rest upon,

viz. { 1. Hallowed be thy Name } and all three will be in Earth (then) as it is (now)
2. Thy Kingdom come } in Heaven.
3. Thy Will be done }

As also [This Day] seems to be annexed to the other three Petitions, to teach us they ought to be daily sought for by Prayer to God,

viz. { 1. This Days Bread.
2. This Days pardon of sin, with our pardoning others.
3. This Days preservation at deliverance from the Evil one, &c. }

All which will most largely be granted in that time and state, as the holy Scriptures also teach, as in *Ironic. &c.*

That these very excellent benefits are warranted from the most Divine Authority of Jesus Christ himself, is most apparent by the right understanding of our Divine Scheme, and very apt Revelation Key, and by our whole work.

the
elf,
and
ich
the
not
and
to
be
hri-

ing
on,

ig.
mb.

g-
een
ith
and
last
to

will
aid
the
ars

ap-
va-
the
ea-
oh-

our
nt-
or-
our

w)

act

res

of
ing

**THIS CHART WILL
FIRST CHART A
AT THE END OF**

CHART WILL BE THE
CHART APPEARING
THE END OF THIS FILM.

A brief, but weighty, Appendix to our Scheme, for the farther needful satisfaction of all persons in these two now needful things to be considered.

First, That Christs now neer-approaching Appearance and Reign will very evidently be personal at the destruction of the Beast, *Rev.* 19, & 20 *ch.*

Secondly, We shall give a farther account of our many Divine Reasons why we really believe that Christs said personal appearance or coming in the Clouds will be about 20 years hence in a latitude; from 76. which by the loss of 4 years is to be reckoned 1680. as *pag.* 55, 56, 57. of *Restitution*.

AS for the former, we have already briefly set down very much evidence thereof, both of our own former proofs thereof, and of others, in *Affert.* 7. of our *Key*; and in other parts; unto which we shall here also add many other weighty Considerations; [and the rather, by reason we find all the said former proofs are so little hitherto duly weighed by most men, &c.] as namely these ensuing.

1. That in the drift of our whole Divine Scheme, being explained according to Christs *Revelations*, [the best Resolver in the whole world] which manifests that the said personal appearance and Reign of Christ in his Davidical Kingdom in the world are carried on all along as the greatest thing to be accomplished therein, and the drift of all the other promised Mercies in the 1000 years; And that first, as Gods eternal Design before all time witnessed to in his Word in 4 things. Secondly, in time, as carried on by Predictions, Covenants and Promises, &c.

1. As Gods eternal Design for Christ, and those which he had given him in the world, upon his fulfilling of his great work of Redemption for them in the first 6000 years, &c. And therein first, as Christ was eternally appointed to be heir of all things, *Heb.* 1. in the seventh *Millennium*, so Christ assures the said Saints that they also shall then inherit all things, *Rev.* 21. 7. or be then heirs, and joynt heirs with him also, *Rom.* 8. 20, 21. which requires his and their joynt personal presence, together with that Inheritance, &c.

2. As God by an eternal Covenant had given them to him upon the fulfilling of his said great work of Redemption in the 6000 years before, then to be his Bride the Lams Wife, *Rev.* 21. 9. and so they shall have then the Wife's interest with him in the world in all good things, together with his personal presence, as we doubt not afterwards to manifest, &c.

3. As God will put all things under Christ [in subjection to him] then [for we do not yet see it, saith the Apostle, *Heb.* 1. 8. viz. in the present state of things] So the Restitution of all things shall then be effected, for the personal enjoyment thereof both by him and them in that same state, *Rev.* 21. 5.

4. As God eternally decreed to set his King [Christ] then as the Son of David God-man upon his holy Hill of *Sion*, wherein and whereby the excellency of all the former shall be compleated in the world, [notwithstanding all the vain things which the Gentiles and Kings of the Earth have, or do, or shall imagin to the contrary until that time, *Psal.* 2. 1, 2, &c.] So the suffering Saints shall then rise and reign with him 1000 years, *Rev.* 20. 4, 6. and also the Heathen shall then be given to him for his

his Inheritance, and the uttermost parts of the Earth for his Possession (as follows in that second *Psal.*.)

2. Because all the promised Mercies and Covenants (particularly made in time (successively) unto the Fathers, and unto their spiritual seed do refer to that state of the personal Reign of Christ the said 1000 years [as his own most Divine *Revelation* explains them]; as to the main and principal matter of thing to be carryed on (then) for Christ and his said Saints in that world shortly to come, wherein all other are contained, *Sc.* which by the ensuing particulars (with sundry others) they appear.

1. That Prediction of breaking the Serpents head, [for the removing of evil] in Gods first and most comprehensively gracious Declaration, *Gen.* 3. 15. to be continually then performed by Christ when coming from the right hand of the Father, his Foes shall be made his footstool, as *Psal.* 110. 1. according to *Emech's* Vision of Christs great day of Judgment in the Old World; and *Daniels* of the same in the New world, to whom the time thereof was more explicitly revealed, *viz.* when he comes in the Clouds of Heaven, all foreshewing the same time and coming, with *Rev.* 1. 7. foreshown again to be executed in its order, *Rev.* 19. 11. when he will not only destroy the Beasts but also the Turk with him, *Ezek.* 39. 8. *Dan.* 11. 45. & 12. and will also bind Satan, and shut him up in the bottomless pit for 1000 years, taking away out of Christs Kingdom the evils brought into the world by sin, *viz.* the Curse; the Enmity; Bondage and Corruption, with all that offends, *Mai.* 13. 41. at the making of the New Heavens, and the New Earth, for his Saints and Angels (then) at those times of Restitution of all things, *Rev.* 21. 5. as is manifest by Scripture to be done then for Christ personally with his Saints, as in our *Rassit*; largely is manifest; for Christ might as easily have put down Satan from being any longer the God of this present evil world, and Prince (by Usurpation) of the power of the Air when he wrought his spiritual conquest over him; and all the powers of Darkness, *Col.* 2. 15. at his first coming, as soon as he had reconciled the Saints to God by the blood of his Cross, had not the Father most wisely and holily for his own great glory, and his Sons and his said Saints great glory and happiness in that world (wherein they had suffered before) set down the order and time for the carrying on of that his great Design in the world for the said Reign of Christ with his Saints, as the greatest thing (as was said) then to be obtained and enjoyed in that world to come by Christ and all his said suffering Saints together, who having before there suffered with him, should also then reign with him, *2 Tim.* 2. 12. as he set forth in that book with 7 Seals given so gloriously to the Lamb, *Rev.* 5. to open and execute (as the Fathers Commissioner) in their due order and time, until about the end of 1700 years from Christs Birth: But that then he should be his King upon his holy Hill of *Sion*, sitting on the Throne of his Father *David* (as he had promised; and not until that time, *Sc.* But,

2. The Spirit of God manifests that in his first said gracious Declaration, *Gen.* 3. 15. was also contained the restoring of the Dominion over the Creatures, which includes the Kingdom of Christ, *Rev.* 20. and all that belongs to it in the two following *chap.* as being the positive end and purpose of Christs first undertaking of that his said great work of Redemption, to be fulfilled at the time of the Restitution of all things; and then to be personally enjoyed by himself and his Saints, when God will wonderfully make all things new for them, *Rev.* 21. 5. when the suffering Saints fullness shall be then come in; and that same Lams Wife hath made her self ready, as *Rev.* 19. 7. And in that sense he evidently explains, *Psal.* 4. 6, 7. by *Heb.* 2. 6, 7, 8. shewing the Son of Man there; (unto whom all things shall be surely at last subjected) to be Christ the second *Adam*, [not the first *Adam*, who was not the Son of any man, but only the Son of God by Creation, *Luke* 3. 38.] and teacheth, that under the feet of

Christ;

Christ, the second *Adam*, all things were to be put in subjection again at the said time) as was by God fore-determined and appointed ; though we do not yet see all things subject to him ; viz. in the present state of things, (as the Apostle speaks, *v. 8.*) although for the suffering of Death God had before Crowned him with glory, and honour upon his becoming lower than the Angels for a little time, whilst he by his death had wrought reconciliation for his said Saints : But as to the restoring of the said lost Dominion by the first *Adams* Fall, which is also still usurped by Satans continuing the Prince of the power of the Air, and by his wicked retinue of evil men & Devils, & that will not be fulfilled, until the beginning of Christs great day of Judgment, when all his said Foes will be made his footstool, and when the Kingdoms of the world shall actually become the Kingdoms of God, and of his Christ, and when he shall personally possess them, as being then given to him for his actual possession of them, *Pf. 2. 8.*

2. The first Mercy to *Stems* Race the Jews, *Gen. 9. 26.* [having then present interest in Gods favour] tended (as *Balaam* prophetically spake) to point out the lineage of Christ, who when he had reconciled his Saints by the blood of his Cross at his first coming, should at his second coming be such Gods King at that same time, whose Scepter was to arise out of *Israel*, as *Numb. 24. 17.* which *v. 19.* is particularly applied to Christ (then) [out of *Jacob* (said he) shall come he that shall have Dominion] mainly, that in the said 1000 year, carryed on after by all the Prophets, Gospels, and all the Apostles Writings, and most Divinely so explained by Christ in the *Revelation* Hence also saith the Prophet *Isa. ch. 55. 3.* That the spiritual Seed of that Divine Seed of the Woman [Christ] shall with him have those sure mercies of *David* ; that is by all the said Scripture explication &c. they all most certainly shall then reign with him personally in his said Kingdom, which is the very meaning of Gods making *David* a sure House ; so that his House, Throne and Kingdom shall continue for ever, to the worlds end, 2 *Sam. 7. viz.* [in Christ his Divine Seed] as also in many other Scriptures, though in respect of *Dauids* natural Race it was not so, (as he speaks) 2 *Sam. 23. 5.* yet as a type for a long time his natural Race also prospered into a Kingdom, as *Ezekiel 16. 13.*

4. As all Promises to *Abraham* and his whole Seed were chiefly to and by that his one Divine Seed Christ, as *Gal. 3.* so also more especially to all his spiritual Seed then. [See their many distinctions *Resurrect.* p. 10, 11.] and likewise to *Isaac*, *Jacob* and *David*, and to all their spiritual Seed at the same time ; and though the natural race of them all had for a time in *Canaan* a Typical, Conditional, Temporal, Changeable interest, (which by sin they all successively lost, *Mich. 2. 10.*) yet *Abraham*, *Isaac* and *Jacob* looked for that City and heavenly Countrey a far off, viz. [of a heavenly nature] whose Maker and Builder is God, *Heb. 11. 16. 40.* for themselves and all their spiritual Seed, at the first Resurrection, (as by our paper of the Jews Conversion is largely evident, *pag. 5. 6.*) *Jacob* also Prophesied of *Judah's* Dominion, *Gen. 49.* which was the Type of Christs, who was to descend from *Judah*, who is therefore in that state sited the Lion of the Tribe of *Judah*, *Rev. 5.* which Dominion of his and his Saints shall not be forfeited, nor pass to other people, (as *Daniel* speaks) when he shall cease to sit on his Fathers Throne, and come to sit on his own Throne in the said 1000 years with his Saints, *Rev. 3. 21.* as the Son of *David* for ever, viz. while the world remains, 2 *Sam. 7.* When will really be the sure Mercies of *David* (as was said) for himself and all his spiritual Seed, which are so many ways distinguished from the natural, (as ought to be well observed.) The Design of God in all the promised mercies to all those Fathers, was, that their Race and State should grow upon and prosper into a Kingdom, as was hinted before, *Ezekiel 16. 13.* which their natural Race had only as a Type for a time conditionally ; but it was surely confirmed to Christ in the

renewed state to come, when all the said spiritual Seed shall rise and reign with him, as is confirmed by all the Prophets, witnessed to in the Gospels and Apostles Writings, and carryed on by Christ himself from the beginning of the *Revelation* to the end thereof. And

3. Hence also observe, that that personal coming in the Clouds is so often spoken of in that most Divine Book, as *chap. 1. 7. Behold he cometh with Clouds*; the same coming in time, with *Daniel, 7. 13, 14.* to be fulfilled *Rev 19 11.* to the end, when the Lord God Omnipotent is said to Reign, *v. 6.* and when the said Saints shall also reign with him, *Rev. 20. 4, 6.* Again, to *Philadelphia, ch. 3. 11.* is another, [Behold I come quickly,] again after the *Revelation* was given, and *John* commanded to leave it open, *chap. 22. 10.* then, *v. 12.* he adjoyns another [Behold I come quickly,] and my reward is with me, even the same reward, *ch. 11. 19.* of which the Spirit and the Bride also say, *Come*: which Christ again ascertaineth, *v. 20.* saying, *Surely I come quickly*; and it is there once more implored by the Spirit in the Saints, *even so come Lord Jesus, v. 21.* What man can then with reason, or shall dare, against so much evident Scripture, (without good Reason) to deny any of these, much more all of these so often repeated Texts respecting his said coming in the Clouds. Hence saith *Jeremias* of that time, *ch. 3. 17. Jerusalem* shall be called the Throne of the Lord, when also the Prophet *Isa.* witnesseth, *ch. 24. 23.* The Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount *Sion*, and in *Jerusalem*, and before his Ancients gloriously: And *Ezekiel* stiles that City from that time it shall be set up, *Federali Shammas, The Lord is there, ch. ult. v. ult. See Zachary,* twice, *ch. 2. 10, 11.* he will dwell in the midst of *Sion*; and *Zephany, ch. 3. 13, 14.* the King of *Israel* is in the midst of thee, &c. with much illustration there observable, &c. And *Daniel* shews punctually the beginning then of Christs said universal and perpetual Kingdom, *ch. 7. vi.* when the Body of the Beast shall be given to the burning flame; of which Rate speak also all the rest of the Prophets; (as in our *Item, ch. 5, 6, 7, 8.*) and our 12 Foundations from *Gen. 3. 15.* to the end of the *Revelation*, [besides what more was proved in *Affert. 7.* of our *Key*; and in other parts.]

3. Now as from the drift of all the said Covenants, Promises and Prophecies, and all the said parts of holy Scripture, his said personal coming, appearance and Kingdom, is evidently intended, (as is from them all manifest.)

So the third head of Arguments do prove all the same to be personal will be from the Consideration that at the said coming he will begin his great day of Judgment, stiled *apud iudeos iudicium*, the Judgment of the great day, *Jude 6.* when will be the *Matutinum Judicium*, or the first Session thereof, which the Jews from *Dan. 7.* used to stile יום דינא רבנא or יום דינא, the day of Judgment, or the great day of Judgment: Hence the Spirit of God ascribes thereto all the peculiar marks and parts of a day of Judgment; as 1. The Judgment is set, *Dan. 7. 10.* 2. The Books are opened, 3. The Quick. And 4. The Dead are Judged, 2 *Tim. 4. 1.* and that at his appearance and Kingdom, or which is the same, *Rev. 11. 19.* when his Enemies are destroyed, and his Saints rewarded, and all the like marks and parts of that Judgment will be again at the *Vespertinum Judicium*, above 1000 years after, as is distinctly manifest, *Rev. 20. 11.* to the end, &c. Hence the destruction of *Babylon* is stiled the beginning of *Revenge*, *Deut. 32. 42.* in *Moses* his song for Posterity, upon which follows *Daniels Matutinum Judicium*, when the Body of the Beast shall be given to the burning flame: upon which the Prophetical song brings in the joyful union of Jews and Gentiles, as then to take place, *viz.* upon that execution of Vengeance, when Gods hand takes hold on Judgment, and makes his Arrows drunk in blood, when that enemy Antichrist shall be dispatched out of the world, *v. 40, 41, 42.* and the frequent expression

of Gods judging the Where (then) suits thereunto, as *ch. 19. 2.* upon the great Hallelujah then, sung for the same, *v. 1.* the like often in *ch. 18. v. 8.* Arise is the Lord that judgeth her, and *v. 10.* in one hour is thy judgment come: again, *v. 19.* in one hour is the made desolate: so *v. 20.* God hath avenged you of her, ye holy Apostles and Prophets, with much more to the end: and this Revenge is greatly encouraged, Reward her as she hath rewarded you, and double her double, &c. *v. 6.* &c. But as for the Beasts ruine the Judgment is set, and the Books were opened, saith *Daniel, ch. 7. 10.* and that was because of the great words the Horn spake, *v. 11.* and the issue was the Body of the Beast is given to the burning flame at that time, when the Son of man comes in the Clouds of Heaven, *v. 13. 14.* and receives his said Kingdom also, both those parts, [of the morning Judgment] as *Psal. 49.* are explained by Judgment, *R. v. 11. 19.* God is praised for then judging his Saints with reward, as well as judging his Enemies with destruction: the manner of Execution is set forth at the Armageddon Battel, *Rev. 19. 11.* so Geg and Magog both to be destroyed upon that Gods great day of Vengeance or Recompences, *Ezek. 39. 8.* which in special is often in Scripture so called and described, as *Isa. 66.* in many particulars, where also the Conversion and Deliverance of the Jews are joined in that Prophetic with the destruction of the same Enemies at the great day of God Almighty (as it is called) *Rev. 16. 14, 16.* as was said before, from *Deut. 32. 41, 42, 43.* Now when Christ comes to that Judgment in the morning of that great day, he will come personally, and all the time he will be in rewarding his Saints at the first bodily Resurrection in his Kingdom, and reign then, and in the New Jerusalem state then in the world he will be personally with them, and they shall then and there behold his glory which his Father hath given him as Mediator, God man, *Joh. 17. 24.* all the time he is raising of them to enjoy the happiness of that state (which Mr. Mede conceives will be in doing a great part of the 1000 years), who shall then enjoy the Vision of his Person with them, who shall then be their happiness and their glory: But the evidence of such personal Judgment then will be farther confirmed from the particulars under the next head of Arguments drawn from the many actions or great things the Scripture speaks of to be then done peculiarly by himself, and at that time.

4. Therefore to proceed to those acts peculiar to Christ then to be done by him: The first is, he will bring his Saints with him then, as *Zach. 14. 5.* [he will come and all the Saints with him] confirmed by *St. Paul*, he will come at his appearance with all his Saints, *1 Thess. 3. ult.* and *4. 14.* them also that sleep in Jesus will God then bring with him, and therefore the Bride the Lambs Wife is ready when the Hallelujahs are sung, *Rev. 19. 7.* which is expounded, *Rev. 21. 9. 10.* to be the New Jerusalem (then) come down from God out of Heaven, [or the spirits of just men before made perfect, *Heb. 12.* coming with Christ to receive their spiritual bodies in their order] whereby they are made capable of the happy Vision of Christs Person, and of the many parts of the happiness of that Jerusalem state, the Mansion for that time which Christ went to prepare for them in special, *Joh. 14. 1, 2.* (as his own Revelation resolves us) but whether it will after be translated with them, when the created Heavens and Earth shall be dissolved, *Rev. 20. 11.* we find nothing to resolve us: but that an infinite and eternal happiness will follow the end of that great day of Judgment, upon their final sentence of Absolution and Approbation is there, and in many other Scriptures manifest; where God hath prepared it for them for ever, &c. And as he will then bring all his suffering Saints from *Abel*, to that time he cometh to that Judgment, with him.

So, 2. He will raise their Bodies to make them capable of the happiness of that state, as one great end of his bringing them (then) with him; and being such a Mercy

as is founded upon all the Covenants and promised Mercies we spake of before, belonging to the Fathers and their spiritual Seed, in the renewed state of the world, appointed by the Father for him and them together, as was shewed before, whence farther evidences of his personal presence with them, are very evident, and cogent from Scripture, if God work that Faith in men to believe them upon such Scripture grounds; and it is only Christs peculiar personal work then to raise the Saints departed, &c.

3. When he comes in the Clouds then, and converts the Jews, they shall personally see him through the Clouds, [without which, mortal eyes could not behold the brightness of his Glory at his appearance] therefore often so called, *imparemuni*, & *de vespulay dmi*, his appearance, and the appearance of his presence, who will then be manifest to be the only Potentate, King of Kings, and Lord of Lords, as the Apostle Paul divinely and fully teacheth, *1 Tim. 6. 14, 15, 16.* and as Christ also in due order reveals largely, *Rev. 19.* with many wonderful expressions of his Excellency then to be manifest; but that the Jews that pierced him, and every eye [then capable] shall see him, the Clouds shall then wait upon him, *Rev. 1. 7.* it is set forth as a great wonder, Behold; he cometh [with Clouds] as the Holy Spirit therefore speaks, and with an addition of [even so Amen,] as being the time of fulfilling of pronounced Mercies to Jews and faithful Gentiles, the spiritual Children of Abraham by Faith, (as the Apostle speaks, *Gal. 3: 29.*) yea and they are said to be Christs seed too, which he shall then see upon such prolonging of his days in the world then, *Isa. 53.* now when all those shall with their Eyes see him, he must then necessarily be personally present: and this is according to the main intent of *Zach. 12. 10.* to the end; of the Jews great Conversion; [for all Revelations from the sounding of the seventh Trumpet at Christs coming in the Clouds refer us to the Prophecies of the Old Testament] who have this Key given to open all that follows there to the end: [thar the Testimony of Jesus is the Spirit of Prophesie, *Rev. 19. 10.* for he there witnesseth nothing but what his own holy Spirit had taught in some measure before by his Prophets: So *Zach. 3. 9* their iniquity shall be taken away in one day, and *Isa. 6 8, 9.* &c. that Nation shall be born in one day, &c. which their Elias to be sent, (some time before, as *Mal. 4. 1.*) to guide them in seeking their promised land; then, seems to prepare for towards the end of Daniels 1239 years, &c. *11, 12.*

And 4. Likewise the fulfilling of that Prophecie, *Zach. 14.* when his feet shall stand on Mount Olivet, from whence he ascended; upon which, it is very probable, he will again then descend [with Clouds] wonderfully causing it then to cleave asunder, and cause the Valley to *Azal*; futable to what those two Angels said to the Apostles when he ascended, *Acts 1. 11*; and there is much in that whole Chapter of *Zach. 1.* to many of these purposes, but we must in this business in hand briefly only point at many things of such nature: and such wonderful works of Christ seem to prepare that so long hardened people the Jews for the wonder of Christs mercy to be then magnified towards them, according to many great Prophecies, as *Ezek. 36.* and *37. ch.* and as in our said Paper of their Conversion, &c. and his standing on Mount Olivet, and its cleaving then, also clearly prove him present.

5. His Command to bring his great Enemies, and slay them before him, *Luke 19.* proveth his presence when it shall be done; and that will be at the Judgment of the Beast, *Dan. 7.* and upon or at the destruction of Gog, the Turk, *Dan. 11. 45.* for *ch. 10. 1.* at that time stands up Michael, the Prince of Daniels people, when he tells him his people shall be delivered, and when these Enemies perish [when it is done], at the last Vial, *Rev. 16. 16, 17.* which fulfils that great Prophecy of Gogs and Magogs destruction, *Ezek. 39. 2.* at that great day which the Lord God there spake of, as *pag. 61, 62. of Restit.*

6. The binding of Satan then, and sealing him up in the bottomless pit; *Rev. 10.* when he eminently breaks the Serpents head; as *Gen. 3. 15.* at the end of his sitting on his Fathers right hand, when he will make his temporal or corporal enemies, together with his spiritual (eminently) his footstool, which is also an ad suitable only to Christs Sovereignty then which he will exercise (as the Father set down in the Book with 7 Seals) for 1000 years; and in the little space afterwards, when also upon Satans last most wicked attempt of Rebellion against his Divine Sovereign Authority, he and all his shall perish for ever, &c.

7. His dispensing of his Rewards to his Saints then will be his peculiar personal act (as he speaketh expressly) at his said personal coming, *Rev. 22. 12.* Behold I come quickly, and my Reward is with me; and so he judgeth his Saints with Reward, *ch. 11. 19.* and this he will be doing all the 1000 years for them.

8. His sitting on the Throne of his Father *David, Luke 1. 32. 1/3. 9.* not as he sits now on God the Fathers Throne, but as distinct from it, *Rev. 3. 21.* when he comes from his Fathers right hand to sit on his own Throne in the world, as the Son of *David*, and be manifest therein to be the King of Kings, and Lord of Lords, and all his manifold actings in righteousness and Judgment in the Earth: of which are many and great Prophecies (then) upon his said Morning Judgment in all the 1000 years, also prove his personal presence, as the Branch, or one out of the root of *Jesse*; and yet though so the Son, yet as God he was the root of *David, Rev. 5.* But [N. B.] not as some mistake of his and his Saints being (then) as other Kings and men in the world, but coming as the great God, *Tit. 2. 13.* in his own, and his Fathers, and his Angels glory, &c. and in that Christalline, Transparent Golden, Wonderful, Holy and Beloved *New Jerusalem, Rev. 21. 1500 miles high, as well as 1500 miles long and broad, a perfect Cube, without allegorising of it, or many other matters then and there* [for Gods Spirit hath not said it will be of such height in vain] who best knows, (and being likewise the Maker and Builder of that City for the Fathers, and all his Saints, as *Heb. 11. 16. 10.*) is able to make it both capacious enough, and suitably glorious to the blessed holy raised Saints condition, therein to behold Christs glory, *Joh. 17. 24.* their blessed Redeemer, Head and Husband; and when men begin to wait upon God more duly to seek to know these things from his Word (as they are there held out) in humility and uprightness, he will doubtless give them a suitable Faith to believe more of such Divine Truths, which is now a great duty (though the Old Seducer labours by all means possible to persuade men to the contrary) otherwise, like *Thomas*, they may not (haply) know them until they see them; and (haply) for wilful neglect may then obtain a smaller portion in them, &c. But all the said promised mercies expounded by Christ (as is manifest in our *Scheme*) do refer to that time and state, and will then have their due accomplishments (though multitudes now shut their eyes against such light) as by our six Conclusions is sufficiently evident, *pag. 17, 18, of Relation.* such glorious Revelations left by the Father to be made known by his Son alone, after all, ought earnestly to be sought into by all good means, and highly prized when they are found: The transparent matter of those Celestial Spheres wherein those glorious lights above us shine unto the world is not by men discoverable what it is; so neither is the matter of that glorious City prepared by God himself for that King of glory and his said Saints in that blessed state, farther known then, as we are informed from the holy Scriptures concerning the same: and though the raised Saints, and those then in the natural life, will then be of one Communion, yet their states otherwise, seem to be pointed out much to differ, [as by *Ezekiels New Jerusalem*, and *St. Johns* may appear, the one for the Converted Jews with the Gentiles to walk in the light of the other, *Rev. 21. 24.* the other peculiar to the raised Saints. And,

9. From

9. From the Apostle *Paul's* expressions to the *Thessalonians*, 2 *Epist.* 1. 10. there will be at *Christs* said coming (as he there tells them) much occasion of glorifying him by his Saints, and of his being admired then by all that believe, as well for his Personal Excellencies, as for all his said actions in those times, which without his Personal Presence, they would not have opportunity and occasion then to do.

The last Head of Arguments for such *Christs* Personal Presence then, will be from the Relation he then stands in to his said Saints: First, he will be then the Saints visible Head, and they his visible Members, both to be present. 2. At the Marriage of the Lamb, he will be the Bridegroom, and the Saints his visible Bride, *Rev.* 21. 9. now that Relation imports his personal appearance as well as hers.

3. As the Husband he will long continue in that state with them, and dwell with them the said 1000 years: therefore upon the coming of the said New *Jerusalem*, [*viz.* the Inhabitants metanimically] down with him from God out of Heaven (there) the Holy Spirit declares, That the Tabernacle of God, *viz.* the body which he Tabernacled in before for a little time, then will be with men; so as to dwell with them that long season, and therefore personally present.

4. The joint interest that *Christ* and his said Saints will have in the happiness of that state, as heirs and joint-heirs with him thereof; which also prove his personal presence, *Rev.* 21. 7.

5. More especially their Reigning with him on earth then, as the most comprehensive Mercy of all the rest, which all the other tend to make up, [as the prospering into a Kingdom was to the Natural Race in the Type, *Ezek.* 16. 13.] and hence this Kingdom and Reign of the Saints with *Christ* is so often mentioned in the *Revelation*: For then the Kings Daughter that is all glorious within, wh^{se} Garments are said to be of wrought Gold, shall enter into the Kings Palace, *Psal.* 45. who shall make of her Children Princes in all Lands: some (as *Christ* said) over two, or five, or ten Cities, *Luke* 19. and all such offices and Relations speak his personal presence in that state, when once these everlasting Gates shall begin to stand open for the King of Glory to enter in, *Psal.* 24.

And thus much at present briefly of *Christs* said personal Coming and Reign in the 1000 years, as proved abundantly from all the fore named Considerations.

Now the *Second* thing, *viz.* That they shall be about 10 years hence from this 76, or rather 80, which we desire to give farther satisfaction in according to what we find in the Word of God, and from such Divine Grounds as are according thereunto; upon which our Belief thereof is founded, are these ensuing.

1. In general we find all Prophetick Scripture is almost fulfilled neer to *Christs* appearance, as in particulars may hereafter appear.

2. More especially, because *Danields* 2300 years given by *Palmoni*, or the secret Numberer, *ch.* 8. which many ways are manifest; 1. To be the most certain Number or Measure of the years of the *Jews* Bondage, and of the *Gentiles* Dominion, through all their four Monarchies. And, 2. The Measure of both his other Numbers in connexion with the *Revelation* Numbers jointly; which admirably terminate in the same Period with it, at *Christs* said appearance, when in all those respects that Number will be fulfilled, as follows.

For the *First*, That it is the Measure of the *Jews* Bondage, and of the *Gentiles* Dominion, is proved largely from the Context of *ch.* 8. and by many other reasons in our *Summary of Daniel*, p. 6, 7.

3. Because the experience of that threefold Overturning of *Dauids* Kingdom, *Ezek.* 21. 26, 27. until he come whose right it is, and which God hath there promised to give him (then) are almost completed, by experimental fulfilling, as we shewed,

Intro-

Introduction pag. 9, 10. which (very probably) will be fulfilled at the same period.

3. It consists of two evident parts, very admirably concurring with the joynt times of *Daniel* and the *Revelation*, viz. Of the first part of 600 years from the Captivity of *Babylon*, in the beginning of the fourth year of *Jebojakim*, and the first of *Nebuchadnezzar*, *Anno Mundi* 3398. about three years before 3400. which therefore will be out so much before Christs Birth at 4000. as Bishop *Usher* Computes it, (when 37 years more ended *Daniels Weeks*) from whence also are reckoned 1700 years of *Revelation* Prophesie to Christs said appearance, at the Destruction of the last, or Roman Monarchy, *Rev.* 17. 10. of both *Ezekiels* Gog and Magog at the same time, *ch.* 39. 6, 7, 8. which two numbers make up the 2300. *Dan.* 8. [of the latter number more afterwards.]

2. Again it is also manifest to be the measure of both the other mystical numbers in *Dan.* 9. and *Dan.* 12. 12. in connexion with the *Revelation* Numbers reaching to the same period; all being the dictates of the Eternal, All-knowing, & All-working Lord the Spirit: whose Epochs being many hundred years distant, yet exactly agree in the same Period; the same glorious Divine evidence of Truth being carried on by them all, both of the Jews deliverance, and the Enemies said Ruine, at Christs appearance, as was said.

1. Of the 70 Weeks, *Dan.* 9. or 490 years from the 12th of *Artaxerxes Longimanus*, *Neh.* 2. 1. *An. Mundi.* 3550. at the execution of the Decree for Building the City *Jerusalem* until the three years and an half ending *Daniels* last Week, *An. Dom.* 37. after Christs Birth, in the middle of which last Week Christ by his Death put an end to Transgression, &c. and by his Resurrection brought in everlasting Righteousness; and at his Ascension triumphed gloriously over the spiritual Principalities and Powers, *Col.* 2: 15. when also began the Kingdom of the Stone, *Dan.* 2. 44: for that 1666. years to his Descending again, in that interim to break and consume the Dragon and the Beast, until about the end of 1700 years from Christs Birth, when it will become the Kingdom of the Mountain, filling the whole Earth at Christs second coming.

And, 2. For that Divine Mark or Discovery of taking away Sacrifice, (ultimately) given to *Daniel* by the same Lord the Spirit, above 800 years before it came to pass, when his 1335 years, *ch.* 12: 12. should reach to the said blessed times, which was eventually manifest, by Gods Wonder-working Providence and Power, about *An. Dom.* 365. against the provoking Abominations of *Fulian* the Apostate Emperour, who not only in opposition to Jesus Christ set up many Heathen Idolatries, but encouraged the Jews to build their Temple for Sacrifice, granting allowance for the same out of the publick Treasury: But when they had layed Foundations for the Temple, and multitudes came to see the Workmens proceedings (as many Historians relate) Gods wrath was manifest against them by Fire and Earthquakes, and the like terrible apparances thereof, killing many Workmen, with such as came to see the same; burn'd their very Tools, or melted them, and cast out the very stones layed in the ground for Foundations, occasioning *Cyrill*, then Bishop there, to say *Now is fulfilled our Saviours Prediction, One stone shall not be left upon another that shall not be thrown down*, &c. From which time we read no more of the Jews publick Sacrificing: and that time wonderfully fits the said Mark; for 1335, being added to 365. make up likewise 1700. to the said blessed time, &c. Whereunto,

4. We may annex those 45 years of the Jews last troublous times, *Dan.* 12: 1. from the 1290. years in *v.* 11. unto 1335. in *v.* 12. (when the blessed times begin) the former said 365. years till *Fulian*, being added to them, which so together make up

as was said) 1700 years from Christs Birth to his second coming, which we observed in our late Address to the Kings Majesty, to be now a special Alarm to this World: In these words, [Of the neer approach of whose said coming (I conceive) the world of late years hath been sufficiently alarm'd, by the Jews attempt (in that season) to seek their promised Land, 45 years before that his second coming, (as appears from *Dan.* 12. 12, 13.) and (as is very observable) in that type thereof *Joshua*, ch. 14, 7. 10. in that so very apt decyphering of our Jesus now; which (whatever others think of it) I have much pondered since in my heart, from Gods former like mysterious proceedings, when he is about to do great things in the world, and of which I now understand an useful book is written, &c.]

5. The Beasts Date of 42 months, with the Sack-cloth Witnesses 1260. years, and the Womans time, times and half a time [being all contemporaries] now ready almost to expire, as in *Revel.* p. 57, 58. & p. 74, 75. not long before the VVhore's Burning, *Rev.* 18. which must precede the utter destruction of the man of Sin at Christs said appearance, 2 *Thes.* 1. 2. at Gods sure number of 1666. counted (as appears) by his own Divine wisdom of *Daniels* said numbers, and *St. Pauls* Doctrine from Christs ascending, to his descending with Clouds about 20 years hence, as before.

6. The Turks day, hour, moneth and year, viz. 396. years, *Rev.* 9. 11. being the sixth Trumpet, or second VVoe beginning about *An. Dom.* 1300. or little after, in the Ottoman Family, whose said 395 years will be completed about the same time, as in *Revel.* pag. 74.

7. The probable proceedings of the Vials under the said sixth Trumpet to prepare for the ruine of the Beast about the end of the sixth Vial, when *Ezekiels* said Gog and Magog, viz. Turk and Pope are like to perish neer in time together.

8. The Table of the bad times, *Rev.* 11. to verse 15. [referring to both *Revelation* Schemes of the Civil and Ecclesiastical state of *Rome*] (as in our short Scheme of the whole *Revelation* is manifest) for about 1700 years from Christs Birth, or three years before, &c.

1. Of the Civil state to the Red Dragons casting down to the earth by *Constantine* the great, about *An. Dom.* 320. and that other, viz. the Christian Emperours, for a short space, *Rev.* 17. 10. for about 100 years after, and then the Inroads of the Barbarous Nations upon the VVestern Empire in the four first Trumpets breaking the Empire, [to prepare for the ten Kings to follow, who should give their power to the Beast, *Rev.* 17. 12.] dissolving the Senate, sacking and burning the City, and plucking the last Emperour *Augustulus* (as it is storied) out of his Throne, which were so many milder blasts of Gods wrath, for the Dragons (or Heathen Emperours) Persecutions of the Saints before (as is very probable) for about 200 years to about *An. Dom.* 600. or after; from which time the two following more terrible VVoe-Trumpets of the *Saracens* and *Turks*, ch. 9. have for above 1000. years more proceeded to execute the more terrible wrath of God upon the Eastern *Roman* Empire, until at the end of the second VVoe, or at the beginning of the seventh Trumpet, or third VVoe, the whole Empire, according to *Balaams* Prophecie, *Numb.* 24. 24. shall perish for ever, or as *St. John* expresseth the same thing, *Rev.* 17. 12. shall go into perdition then.

So, 2. For the true Churches regular state measured, *Rev.* 11. 1. until the Beasts time, when she was said to have the Moon under her feet; and in respect of her suffering state until then, and for that little time under *Constantine* and *Theodosius* reigns, &c. after which by Heresies her sufferings returned, as by the Dragons flood, &c. until about 420. or more, when it appears the said Beasts 42. months for his treading under foot the holy City began, with the said two Sack-cloth VVitnesses, 1260. dayes of years, and the said VVomans VVilderness state, all to end before the VVhore of *Babylons*

blunt burning, and a little (as appears) before the said Beasts last destruction, at the Armageddon Battle, *Rev.* 16. said to be the great day of God Almighty, from *Ezek.* 39. 8. and to be executed, *as Rev.* 18. & 19. ch. And do not these mystical discoveries now also concur with these more noted marks of our Saviour, that iniquity should abound, and the love of many should wax cold? and do not St *Peter* Atheistical scoffers at true Religion in these times plainly shew themselves? and doth not the prevalency of Profaneness, and of the abominable wickedness of the foul and unclean spirit also sadly appear in these dayes, and openly and shamelessly manifest themselves, whose great endeavour hath been in *1. Tim.* 4. 1. to set up the name of Christ against the Doctrine of Christ, as respecting the judgement: So *in 1. Tim.* 3. 1. by a form of his Religion to obstruct the power thereof in the VVitnesses of it, as respecting the affections, and by such a twofold Antichristianisme to promote by degrees any, even the worst of evils, *Rev.* 13. 17. *Esa.* 66. 5: from all which evidences and the like, all serious and judicious persons may easily (upon due consideration) discern that our said belief of the near approach of Christs said appearance hath many Divine Foundations, laid by the Spirit of God, in holy Scripture, to rest it self upon: in all such wayes of Discovery as the most wise and gracious God hath been pleased in some latitude, to make known to us: although neither the day nor hour, [nor yet the month or year] can by man be determined. I might have added want of Faith of these things, as in *Assert.* 10. of our *Key*.

Hence let all vain, Worldly, Prophane, and Unregenerate Persons be admonished speedily to seek the Lords Face, by true Conversion unto him by Faith and Repentance, before that little space be spent, &c.

2. Let all real Saints act first more earnestly, in studying Unity in all that is truly good, avoiding unnecessary Dividing Principles and Practices.

3. Be much in the exercise of sincere piety in the sight of the heart searching God, and labour to promote it in others, &c.

4. Be more earnestly exercised in Charitable works, 1. For the good of the souls;

2. For the good of the bodies and persons of all sorts and conditions of men. And,

5. Labour to exercise very great moderation in all worldly and temporal now standing things.

And, Lastly, Let all men be admonished not to deceive themselves or others with a groundless expectation of such an excellent and happy spiritual Church-state and times before that world to come at Christs said appearance (save what may (sometime) be upon the finishing the Ascension of the slain Witnesses) But until that new state begin we spake of, the obstinacy of the Jews, and prophane Apostacy of the Gentiles are like in the general to obstruct such said Expectations, until at Christs second coming they be powerfully and graciously removed, according to the many ancient Promises and Prophecies.

But all judicious persons may hence observe upon many evident Foundations laid down briefly in our *Introduction*, with this Appendix to it, how all the said curious work in Christs Divine Key doth admirably inform us in these three things, *viz.* in the *quo*, the *quando*, the *quandiu*; all respecting that time and state: the first the [*quo*] two wayes; 1. As to the predictions of what is then to take place privatively for the removing of evils: And, 2. Positively, as to the performance of promised mercies to the Fathers, &c. 2. For the [*quando*] when they shall begin (as by this Appendix is many wayes manifest) namely, at the Beasts and Gogs last ruine, *Ezek.* 39. 8. and at the last Vial; for then [*quando*] it is done, when Satan is to be bound and Christ will begin to reign with his Saints at the Renovation of all things *Rev.* 21. 5. in his

Media-

Mediatory or Davidical Kingdom for that 1000. years, of which largely, *Refut.* p. 61, 62. And, 3. For the *[quandiu]* especially observe, how Divinely, and wonderfully exact Christs Determination thereof is, (as was shewed) for 1000. years most plainly: [for years in Scripture are alwayes literally taken, though moneths, and weeks, and dayes were in this book before used often Prophetically] & the whole number of 1000. is never used but for it self (as *Pareus* observes) and both of them are here three times applied both positively and relatively: First, positively, to Satans binding, *χίλια ἔτη*, a thousand years; and then Relatively, *χιλία ἔτη*, those thousand years, *v. 2, 3.* 2. So to the suffering Saints Resurrection: they reigned with Christ 1000 years, but the rest of the dead lived not until those thousand years were ended, *v. 4, 5.* 3. So again to illustrate the happiness of that their estate for that long time, 1. They are said to be Blessed, 2. Holy. 3. Secured. 4. Highly honoured to be Priests to God and Christ. 5. Invested with Sovereign Authority, and that with Christ all that while Satan is bound, *v. 6, 7.* These Scripture Truths are so wonderfully illustrated and Authorised by God the Father, Christ and the Holy Spirit, as no other part of the Gospel is; and how men will henceforward, to whom these things are represented, be able to answer their not owning of them with the Truths annexed to them, (as in our six Conclusions, *Refut.* p. 17, 18, 19.) I know not: God grant they may duly weigh the same beforehand, and render the due glory to Christ for these Divine Truths respecting the Gospel of his said Kingdom, and the glorious excellencies and happiness thereof for his said suffering Saints shortly to take place. *Amen.*

Hence two of his Majesties very considerable Questions may strongly be resolved; namely, 1. That the *Roman* Monarchy, viz. the Feet and Toes thereof in the two-fold Beast [the Papacy] will end about 20 years hence, at Christs Appearance, &c. And,

2. That it appears from *Daniels* Numbers; That at the end of his 70 Weeks, *ch. 9.* the Kingdom of the Stone begins, about Christs Ascension, (when he Triumphed Spiritually) to continue 1666. years to the same period, with the said 2300. *Dan. 8.* and with divers others said Numbers, when Christs visible and glorious Triumph will be in the world over all his great Enemies therein by making them his footstool.

To the third material Question we shall add, That all the time from Christs first coming to his second; is set forth by the last times in sacred Scripture, not only as was then said in reference to that usual expression in the Old Testament *בְּאַחֲרִית הַיָּמִים*

וְהָיָה in the latter, or postremity of days; as *Jacobs* applying it to *Shiloh's* coming, *Gen. 49.* & *Jeremies* to the Jews Conversion at his second coming, *c. 30. ult.* and so often also to many things in the journey betwixt both; and the like is observable of *Daniels* *כְּמֵת קֶצֶר* in the time of the End, which is the same with the times of the Gospel, as *Dan. 11. 36, 37, 38, 39, 40.* and *Dan. 12. 4-9.* which times Christ in the Revelation divides into these three of the Dragon or Heathen Emperours, 1. Of the two-fold Beast or Papacy; and 2. Of his own Kingdom in the World the 1000 years, &c.

In page 16. line 4. of *Introduc.* read *Priestly*, not *Prophetical*.

ELIXIS.

The Scheme of Gods Eternal Great Designe in the World for Christ and his Elect Saints, given to him by the Father upon the Performance of his Great Work of Mediatorship, as is manifest from his Word in these Four Great Things ensuing: which are all by our Saviours Revelation Key Applied to the Seventh Millennium.

1. By his Eternal appointing of Christ to be Heir of all things at the end of 6000 Years, *Heb. 1. 2. and Heb. 3 & 4. ch.* when the great work of Redemption of Men & Creatures, as *I/a. 62. 6. & I/a. 59. ult.* to be in that time and the Saints shall be Heirs, and Joynt-heirs with him, *Rev. 21. 7. Rom. 8. 17, 18, 19, 20.* state his Bride the Lambs Wife, *Rev. 21. 2, 9.* proved from *P/. 8. 4.* expounded by *Heb. 2. v. 6, 7, 8.* [Christ] upon my Holy Hill of *Sion*, and his Saints shall Reign with him, *Rev. 20. 4, 6.*

2. God by Christ Created the World in six dayes, in a state fit to carry on his said Eternal Designes in the said four Particulars, and Rested the seventh day, as foregoing *Adams* Fall (if he upheld him not in that state by his own Almighty Arme, which he was not pleased then to do, &c. as in our *Divine Thefts*, 1, 2, 3, 4, &c. in our *Treatise*.) And to Type out Christs work of Redemption in 6000 years before the great Sabbathtime of Rest be obtained for himself and his said Bride the Lambs Wife in the seventh, *Rev. 21. 2, 9.*

3. Upon the Fall of Man in reference to his said Eternal Designes he makes his General Declaration of his purpose, d Grace by Christ, the Promised Seed of the Woman, and being only of the Woman, (implied he should also be the Son of God;) and then likewise put Enmity between the Serpent and the Woman, and his Seed and her Seed, *Gen. 3. 15.* which said Promised Seed should in due time be manifest indeed to be the Son of God, Mighty to Save; who should both break the Serpents Head of Politic, and Power, in the said 6000 years, and then obtain the lost Dominion of the World and Creatures by Mans Fall, for himself and his said Saints or Spiritual Seed at the end thereof, *Heb. 2. 6, 7.* *Heb. 2. 5, 8. Rev. 21. 5.*

4. Christ upon the said Declared Grace of the Father, through himself undertakes (as the Goel or Redeemer) to carry on that work in 6000 years, until his Sabbathtime of Rest for himself and his Saints then should come, 2 *Thes. 1. 7.* *Hebrews 4. 9.*

[N.B.] This most comprehensive Divinity, being grounded upon Holy Scripture, must needs be the best Divinity: 1. As being suitable to Gods said Decrees. 2. Revealed and Promised to the Fathers. 3. Confirmed and Explained by all the Holy Prophets. 4. Witnessed to by Christ in the Gospels, and the Apostles in all their Writings. 5. Divinely Unlocked by Christs *Revelation*; and all this Taught all along in the said 6000 Years by the same Glorious Spirit of the Infinitely Wise God; and so far also now carried on by Christ almost to the Seventh Millennium: Therefore, Let all sorts of Persons, without a Divine Warrant, beware of Cutting Christs said Work of Redemption shorter than Gods Word hath made it, and doth declare it to be, &c. (But more of some of these afterwards.)

This his Work of Redemption hath two Parts; 1. By removing of Evil, or breaking the Serpents Head. 2. By procuring all Promised Good. The first he doth,

For the carrying on of which said Designe in the time of Christs Mediatorship, and to make good his own right, he doth 4 things

1. That these said times of Gods said Eternal Designes to be carried on by Christ, are manifest by his Word to be done in 6000 Years, in reference to his own, and his Saints Injoyments in the Seventh, which may fitly be called Gods and Christs Divine Millenniumisme. And this may be Manifest,

2. He Redemeth by procuring, and carrying on all Promised Good;

1. From the Explication of the Lord the Spirit in his own and of the Typical Rest in *Canaan* under *Joshuas* conduct
2. The holy Scripture as the ground of that Resemblance great point to be known by all Christians, 2 *Pet. 3. 8.* And
3. By Gods frequent expression of Mercy to be shewed in the said Mercies of the seventh as in our Key is explained,
4. By *Moses* his Chronology revealed for times past 2400 years until Christs 1000 years, make up in all 6700 years
5. From Christ first Revealed, *Gen. 3. 15.* to be acced of the sixth Millen, and his glorious Reign on Earth 1000 years
6. From the Resemblances of *Dauids* and *Solemons* King and the Lamb will be the Temple of the City, for twice the middle of 7000 years of the worlds continuance pointing Magog shall not reach them, but themselves shall perish
7. In the Golden Rings of all Sabbath Circulations: In the Jubilee after the seven times seven seems to relate to

Ans. 1. Christ speaks of shortning evil times for the Elect. 2. The first Ages may be in some part unknown to Men, which is not mentioned *Mat. 3.* nor *Gen. 10. 24.* Also the Creation, he knows how to make up the Account, though 3. The shortness of the sixth Millen, may seem so to be meet all the three Offenders, and casts *Adam* and *Eve* out of said space being a like evil time, may be allotted to make up 4. Of all considerable Computations of Times in Holy Scripture Summary on *Daniel* upon that said Number:] which is the which both *Daniels* other Numbers are measured. 1. That of his 70 Weeks, or 490 Years from the twentie his Resurrection had brought in everlasting Righteousness, parts of all the former at last, and it self become a Mountain ken away, many hundred years after that mark was given, in all which the Divine exactness of *Daniel* and *Revelation*

1. He makes the *Adams*, or several States or Providences
2. He upholds all things by the Word of his Power, for World, *Rev. 20. 11.* page 4.
3. He Purges the Sins of his said Elect Saints through all own Means or Ordinances, *Heb. 1. 3. I/a. 59. ult.* page 4
4. He carries on his work of Redemption in the first 6000 the good of his Universal true Church in the three great Periods to come, in the last thousand years: as largely proved in

I. Millennium. II. Millen.

1. By his breaking the Serpents head both of Power and World. 2. By the first act of his Judgment, when his Foe Beasts Destruction: The last act is revealed only by Christ
2. By destroying his works of Policy by all his wicked Id after bringing all Satans three *Babels* to confusion in the thereby at the end of 6000 years; viz. for Confusion of T
3. By more ordinary, and particular disappointments of is doing in all that time of the 6000 years of actual Enmi unto him.
4. By shewing himself as Lord of Hosts, and the grand gainst the Hosts and Legions of the Enemies, Men or Dem and Magog, with other lesser Enemies; and binding Satans
5. By his Triumphant and Victorious laughing them all them all in the said time.

1. Through Christ all following Promises of Good by C Spiritual Seed in the same 6000 years to be enjoyed in the

1. In that by his Type of the Ark of the 1000 years, page 8.
2. God made with him a Covenant, co promised after the greatest Fruitfulness in t
3. Then also God by his Prophecies, *Gen* times; yet others (haply) Profelites: I the Tents of *Shem*, (as *Acts 13.*) viz. to applied by the Apostle, *Rom. 15.* page 8.

Also in the Second Millennium God made Covenants with *Abraham*, *I/aac* and *Jacob*.

1. With *Abraham* in *Sev Gal. 3.* through whom the 6000 years, and throughout intent was in the Renewed that Great, Holy, and Bel years: But the Typical Co
2. To *I/aac* the like Co seventh, pag. 9, of our K
3. To *Jacob* and his Spi their Covenants be comple

In the 3d Millen. God made his Covenant with *David* for his sure Mercies respecting Christs Kingdom in the 1000 years after his Natural Race's long Bondage for Sin.

Yet first remedy, but Revealed by vine Seed of our Key Moreove ing of *Shil* perform all Attention Gods King when he co

This Sovereign Antidote against Atheisme, Profaneness by all Christians for themselves and others: for which pur

1. From the Explication of the Lord the Spirit in his own sacred Word, who doth himself make such a resemblance of the times of Christs said Redemption, to the dayes of the Worlds Creation, *Heb. 3, & 4, 6.*
 2. The Holy Scripture as the ground of that Resemblance, Testified by *Moses*, *Psal. 90. 4.* That 1000 years with God or Christ was but as yesterday, in the Old Testament; and St. *Peter* in the New, urgeth it as a great point to be known by all Christians, *2 Pet. 3. 8.* And Christ very exactly determines the said Sabbathism suitable to such other dayes to be 1000 years, *Rev. 20.* six times over, &c. see much more, *p. 3, 4, &c.*
 3. By Gods frequent expression of Mercy to be shewed to 1000 Generations, which appears to be meant in the 7000 years of the Worlds continuance, as three Lives are reckoned to be 21 years, taking in the Profaned Mercies of the seventh as in our Key is explained, in respect of the middle *adversus*, or state of things, *pag. 3.*
 4. By *Moses* his Chronology revealed for times past 2400 years or more, and until *Solomons* Temple built 3000, and at the Captivity of *Babylon*, faith Bishop *Usher*, 3450 years; then *Daniels* great Calender of 300 years until Christs 1000 years, make up in all 6750 years to the little space of Satan loosed. Also that apt Computation of *Bucolernus* to like purpose, *pag. 3.*
 5. From Christ first Revealed, *Gen. 3. 15.* to be necessarily in the fulness of time God manifest in the Flesh in 4000 years, (as faith Bishop *Usher*) and his Session, and Intercession in Heaven until the end of the sixth *Millen*, and his glorious Reign on Earth 1000 years, which makes up the same Account till Satans loosing, &c. *pag. 3.*
 6. From the Resemblances of *Dauids* and *Solomons* Kingdome and Temple about 3000 years Typifying Christs Kingdome, and himself the Antitype in all respects at 6000 years, when the Lord God Almighty and the Lamb will be the Temple of the City, for twice so long continuance as their Kingdomes or the Temple remained before in the World. Also their Tribe and People being carried Captive for sin, about the middle of 7000 years of the worlds continuance points out the different state of them; when God, according to his Covenant, shall take away their sin, *Rom. 11.* when the Devil, and the worlds last Gog and Magog shall not reach them, but themselves shall perish by that attempt, *ch. 20, 8, 9. pag. 4.*
 7. In the Golden Rings of all Sabbath Circulations: The seventh *Millennium* is the Diamond, *viz.* of Annual, Monethly and Daily Sabbaths, (which last and longest) chiefly points it out, as *Heb. 3 & 4.* but the Jubilee after the seven times seven seems to relate to Eternity, after the seventh *Millennium* shall be completed.

And whereas it may be Objected, that the sixth Millennium will so want above 200 years.

Ans. 1. Christ speaks of shortning evil times for the Elects sake; he may specially mean it of that time.
 2. The first Ages may be in some part unknown to Men, though *Moses* set down the Ages of the first Fathers. he doth not assert that to be a perfect Chronicle; and for *Cainans* age there is difficulty, *Luke 3.* which is not mentioned *Mat. 3.* nor *Gen. 10. 24.* Also the end of the world is set forth by an indefinite little space of Satan loosed; but since the Spirit of God resembles the first 6000 years to the six dayes of the Creation, he knows how to make up the Account, though Men cannot: and Christ hath strongly asserted the Sabbathism of 1000 years, which is suitable to the six before it, *pag. 3.*
 3. The shortness of the sixth *Millen*, may seem so to be more suitable to the sixth day; in the end whereof Satan seduced *Eve*, and she her Husband: God in the cool of the day Summons, Arraigns, and Sentenceth all the three Offenders, and casts *Adam* and *Eve* out of *Paradise* (as is most probable) (which would require some considerable time.) [see more to this purpose in *p. 4, &c.*] and we know not but the little said space being a like evil time, may be allotted to make up the 6000 year, *pag. 3.*
 4. Of all considerable Computations of Times in Holy Scripture, I find none so exact and certain as that 2300 years, *Daniel 8.* given by *Palmoni* the secret Numberer. [See our many Reasons for it in our summary on *Daniel* upon that said Number:] which is the complete measure of the four Gentile Monarchies and Jews Bondage (now both almost expired) from the Captivity of *Babylon* to Christs appearance; by which both *Daniels* other Numbers are measured.
 1. That of his 70 Weeks, or 490 Years from the twentieth year of *Alexander Longimanus*, *Anno Mundi 3550.* reaching to the end of the halfe Week, after Christ by his Death had finished Transgression; and by his Resurrection had brought in everlasting Righteousness, *Dan. 9. 24.* at his Ascension beginning the Kingdome of the Stone, *Dan. 2. 44.* for its 1666 years to break the Iron *Roman* Kingdome, with the remaining parts of all the former at last, and it self become a Mountain filling the whole Earth, *Dan. 2. 35, 45.* And also it is the measure of his last Number, *Dan. 12. 12.* or 13 5 years after Sacrifice should ultimately be taken away, many hundred years after that mark was given, which fell out about *Anno Domini 361.* in *Julian* the Apostate Emperours time; to which 1335 years being added, reach to the blessed times he speaks of, in all which the Divine exactness of *Daniel* and *Revelation* in connexion one with another is very admirable.

1. He makes the *adversus*, or several States or Providential Disposals of things; 1. In the Old World. 2. In this present evil World from the Flood. 3. In the world to come in the 1000 years of Christs Reign, *p. 4.*
 2. He upholds all things by the Word of his Power, for those said *adversus*, or Worlds continuance suitable to what he will accomplish in them; and when the last state is fulfilled, he will dissolve the Created World, *Rev. 20. 11. pag. 4.*
 3. He Purges the Sins of his said Elect Saints through all the said States; 1. By his Word or Revealed Will. 2. By his Blood to be shed, or actually shed. 3. By his Spirit making both the other effectual by all his own Means or Ordinances, *Heb. 1. 3. Isa. 59. ult. pag. 4.*
 4. He carries on his work of Redemption in the first 6000 years, as the work the Father gave him to do therein; namely, in the Execution of his three great Offices, of the great Prophet, Priest, and King, for the good of his Universal true Church in the three great Periods of the World, The First, Under the Old Testament, in 4000 years. The Second, Under the New, in the next 2000 years. And the Third, In the World to come, in the last thousand years: as largely proved in our Treat. on *Gen. 3. 15.*

I. Millennium.

II. Millen.

III. Millen.

IV. Millen.

V. Millen.

VI. Millen.

VII. Millen.

1. By his breaking the Serpents head both of Power and Policy. 1. Of his Power, which is to be done in his great day of Judgment; which was first more generally Revealed to *Enoch*, *Jude 13. 14.* in the Old World. 2. By the first act of his Judgment, when his Foes shall be made his footstool, *Psal. 110. 1.* which was more especially seen by *Daniel* in Vision in the New World, *ch. 7.* when he will do it eminently at the Beasts Destruction: The last act is revealed only by Christ, to be the total breaking of it, after the 1000 years.
 2. By destroying his works of Policy by all his wicked Instruments, more generally or more particularly; as first, for their height of sin, then drowning the Old World, and then saved *Noah* and his Family; and after bringing all Satans three *Babls* to confusion in the several times of the New World, affording successively helps against the mischief of them, as in *Isaie. c. 5.* and lastly restoring the good by him impaired thereby at the end of 6000 years; *viz.* for Confusion of Tongues, Oneness of Speech: for oppressive Tyranny, good and peaceable Government: for Mystical *Babylons* Delusions, pure and untainted Truth.
 3. By more ordinary, and particular disappointments of his Designs by his Angels, Servants, Creatures ordinarily, besides what he doth extraordinarily more publicly or privately in the 6000 years, which he is doing in all that time of the 6000 years of actual Enmity betwixt the Seed of the Serpent, and the Seed of the Woman, in one place or other, or many; in one time, manner, means or other, as seems best unto him.
 4. By shewing himself as Lord of Hosts, and the grand Captain of his *Israel*, as *Josh. 5.* through all the said Spiritual Warfare to manage his own Hosts (yea and his Enemies too, as oft as he pleaseth) against the Hosts and Legions of the Enemies, Men or Devils, or inferiour Creatures; and at the end of the 6000 years, defeating, destroying, or imprisoning all his Churches greatest Enemies; *viz.* *Ezekiels* Gog and Magog, with other lesser Enemies; and binding Satan for 1000 years, and giving rest to his Saints at that his appearance, *2 Thes. 1. 7.* and Kingdome, *2 Tim. 4. 1.*
 5. By his Triumphant and Victorious laughing them all to Scorne, (as oft, and by what contemptible means he pleaseth) of which variety man is not able to recount or conceive, so mighty is he to break them all in the said time.

1. Through Christ all following Promises of Good by Covenants made with the Fathers after the first said General one, *Gen. 3. 15.* are procured by him, and the good of them carried on for them and their said Spiritual Seed in the same 6000 years to be enjoyed in the seventh.

1. In that by his Type of the Ark he saved his own House, foreshewing how Christ will be the safe Arke of his true Church from the Fires of Wrath on the Wicked at the beginning and end of the 1000 years, *pag. 8.*
 2. God made with him a Covenant, confirmed by the Rainbow, *Gen. 8.* to preserve Man and Beast, and to Accommodate both, by sufficient Fruitfulness all the 6000 years, ordinarily; and promised after the greatest Fruitfulness in the seventh *Millennium*, *pag. 8.*
 3. Then also God by his Prophecie, *Gen. 9.* shewed that the Elect till Christs second coming should (mostly) descend from his two Sons, *Shem* and *Japhet*; *viz.* Jews and Gentiles in their times; yet others (haply) Profelites: First then *Shems* Race, the Jews, had the then present Mercie, until they had killed the Lord of Life, But then *Japhets* Race were persuaded to dwell in the Tents of *Shem*, (as *Acts 13.*) *viz.* to be of the True Church of God; and both of them will be so together in the 1000 years; as was foretold in that Song for Posterity, *Deut. 32. 43.* and is applied by the Apostle, *Rom. 15. pag. 8.*

Also in the Second Millennium God made Covenants with *Abraham*, *Isaac* and *Jacob*.

1. With *Abraham* in seven Gradations, as *pag. 7, 8, 9.* of our Key: first that in him and his Seed all Nations should be blessed; namely, in that his own Divine Seed Christ, *Gal. 3.* through whom the blessing of *Abraham* came upon the Gentiles, (as faith the Apostle) after the Jews were cast off, and will come again upon both jointly, at the end of 6000 years, and throughout the seventh *Millennium*. Also unto *Abraham* and his Seed, *Canaan*, with the Holy City in its time was promised; but for him, *Isaac* and *Jacob*, the chief intent was in the Renewed State thereof, in which sense the Apostle faith, he was Heir of the World by Faith, *Rom. 4. 13.* which he with his Spiritual Seed shall then have; [even that Great, Holy, and Beloved *Jerusalem* coming (then) down from God out of Heaven, having Foundations whose Maker and Builder is God, *Heb. 11. 10, 16, 40.*] after 6000 years: But the Typical *Canaan* Conditionally given to his Natural Race, was to them a polluted Rest by their Sin; and therefore it cast them out with a sore Destruction, *Mic. 2. 10.*
 2. To *Isaac* the like Covenants were renewed for the same, to him and his Spiritual Seed, which will be also made good at the end of the sixth *Millennium*, and throughout all the seventh, *pag. 9.* of our Key, *pag. 9.* of *Introduct.*
 3. To *Jacob* and his Spiritual Seed the like was again ratified: whence God is the God of *Abraham*, *Isaac*, and *Jacob*, through all Generations; which is his Memorial until all their Covenants be completed to the end of the seventh *Millennium*, *pag. 9.* of our Key.

In the 3d Millen. God made his Covenant with *David* for his sure Mercies respecting Christs Kingdome in the 1000 years after his Natural Race's long Bondage for Sin.

Yet first *David* and his Natural Race enjoyed the Typical *Canaan*, and their *Jerusalem* about 450 years, until that by their increased Provocations there was no remedy, but they must go Captive to *Babylon*, as the Ten Tribes of *Israel* went many years before into *Affria*: Both which Captivities were to continue, as God then Revealed by *Daniel*, *ch. 8.* all the 2300 years of the four Mettle Kingdoms, *ch. 2.* at the end whereof the Spiritual Seed of *David* with himself (through that his one Divine Seed Christ) shall possess *Dauids* Kingdome, with the Holy City which *Abraham* looked for, and both in the Renewed state of them; and though *Dauids* Tabernacle fell at *Babylons* Captivity, yet then it shall be raised again; *Amos 9.* at Christs appearance and Kingdome, *2 Tim. 4. 1. Acts 15. 16. pag. 9, &c.* of our Key.

Moreover, God was pleased to shew Mercy to *Dauids* People, after 70 years to reduce them by *Cyrus*, to fulfil in due time, *Jacobs* Prophecie of the coming of *Shilo*, *Gen. 49.* by sending (then) the great Messiah, towards the end of *Daniels* 70 Weeks, or 490 Years, by his first coming in Humility to suffer and perform all Gods Wills, putting an end to Transgression by his Death, and bringing in everlasting Righteousness by his Resurrection; and forty dayes after by his Ascension to improve that his great Work of Reconciliation by his Death, and by his Intercession ever since, at Gods right hand on his Fathers Throne, during Gods Kingdome of the Stone for its 1666 years, Divinely in that time destroying the last *Roman* Iron Kingdome, with the Remainers of the former, *Dan. 2. 35.* when he comes from thence to sit on his own Throne, *Rev. 3. 21. pag. 9.*

This Sovereign Antidote against Atheisme, Profaneness, and all Errour contrary hereunto; and also as an excellent means to promote all contrary good (if God shall set it home) is conscientiously to be applied by all Christians for themselves and others: for which purpose let us all Pray that God would give his blessing and good success thereunto, *Amen.*

The Composer of the Divine Scheme (explained by that very apt deciphering of Christs most precious Key of the same Divine Grace) earnestly seeking the good and satisfaction of all men, by such now seasonable great and gracious Discoveries thereby evidently manifest, (that all such branches as are not really transplanted into the true Vine, may earnestly and speedily labour to get into that estate; and such as are transplanted already may bring forth their due fruit therein, and that he may the better set home all other Scriptural Considerations, doth now thereunto farther add many Convincing Evidences (than what he set down Afore, 7. of his Key, and in many other parts formerly) of these two things; viz. 1. Of the Personality of Christs appearance and Reign at the beginning of his great day of Judgment. 2. Of the now near approach thereof; which he purposed (if God will) to annex as an Appendix therunto: The Summarie of both here follows.

As to the first, their Personality is strongly proved so by many heads of Arguments drawn from the drift of the whole Divine Scheme, carrying on Gods Design of Christs Meditory Kingdom in the Ithue, as God-man, and the Son of David: And 2. In the four particulars explained by Christs Revelation respecting that happy time and state: And 3. from the particular Covenants and Promises gradually carrying on the same, being also explained by the Prophets, Gospels, Apostles Writings; and especially by the Revelation, shewing the true meaning of all the other.

4. By many apt and evident expressions and proofs in the Old and New Testament of his said personal appearance and Kingdom.

5. From many Divine Evidences that the great day of Judgment (or *Matutinum Judicium* thereof) then begins; as Jewish Rabbies also understood that first Session of the Judgment at the Beasts Ruine, Dan. 7. which is farther proved by all the four marks of the day of Judgment, and by both parts thereof, in judging the quick and dead, bad and good; the last with rewards, whose lot fell out to be under the suffering times and state of the Church both of Jews and Gentiles, and of all Saints until Christs second coming: [the like marks and parts will be of the *Vesper. Judicium*, set forth by by Christ Rev. 10. 11, &c.]

6. From the many great things then peculiarly to be done by Christ and none else: As 1. To bring all the said Saints with him, Zach. 14. 5. 1 Thes. 3. ult. 2. From his raising (then) their spiritual Bodies. 3. From his commanding his Enemies then to be brought and slain be-

fore him, Luke 19. 4. From his being seen then with the eyes of Jews and Gentiles through the Clouds, Rev. 1. 7. 5. From his feet's standing on Mount Olivet, Zach. 14. Upon his descending (then probably) to convert the Jews, by means of his wonderful cleaving that mountain, shakings of the Earth, Isa. 2. 19, 21. and destruction of the enemies then, Ezek. 39. 8. with his eminent pouring his Spirit upon them, Joel 2. Zach. 12. 10.

7. His receiving then his Universal and perpetual Kingdom, Dan. 7. 13, 14, 27.

8. His sitting on the Throne of his Father David, Luke 1. 32. In all which and the like actings, he must necessarily then be personally present. And

9. In his whole Reign, by his executing Righteousness and Judgment in the Earth.

The last Head of Arguments is from the many Relations he will then stand in to them: 1. As their then visibly glorious Head, and they his visible Members. 2. As their Divine Bridegroom, and the said Saints his visible Bride. 3. He the Husband to dwell with them, Rev. 21. and they the Lambs Wife, vers 9. 4. He as the Heir of all things, and they joynt-heirs with him, Rev. 21. 7. as the Wife's Dowry. 5. As the Kingdoms of the world become then actually his, Rev. 11. 15. so they shall then Reign with him personally, chap. 20. 4, 6. 6. He as the great God brings his rewards with him at his glorious appearance, Rev. 22. 12. They as the persons then brought to be rewarded, which by their Resurrection become capable to receive all the happiness promised in that glorious state.

2. Why he believeth the times thereof will be about 20 years hence from An. 76. or by less of 4 years 80 in a latitude. 1. Because all Prophecies until that time and state appears to be almost fulfilled, 1. Daniels great Calender of the Jews Captivity, and the Gentile four Monarchies of 2300 years will about that time be expired. 2. The three Overturnings of Davids Kingdom until Christs be given to him, Ezek. 21. 26, 27. appears almost fulfilled. 3. The 600 years from the fourth of Jehojakim beguun, & first of Nebuchadnezzar to Christs Birth at 4000, and from thence 1700 years of Revelation Prophecy to Christs second coming (as the two integral parts thereof) clearly make up the 2300 years; both which are many ways proved. 4. Both Daniels other Numbers of the 70 weeks, Dan. 9. and the taking away Sacrifice, ch. 12. 12. when from 365 of Christ, Daniels 335 should reach to the said blessed times and state of the Jews, both which (in connexi-

on with Revelation Numbers) end at the same period of appearance, with the said 2300 years, Dan. 8.

5. The Jews seeking their Land 45 years before from 111. to the said 1335 of the blessed times, of which a book remarkably written, &c.

6. From the Beasts treading the true Church under foot with the Witnesses, & the said Womans Wilderness state, 2. 7. From the Turks 95 years, Rev. 9. 11, &c. from ab end with the Beasts last Ruine, Ezek. 39. 8. at Christs Dan. 11. 45. & 12. 1, 2.

8. From the probable proceedings of the Vials un Trumpet to the sixth Vial, &c. in the end of the white Armageddon Battle, and Beasts Ruine, Rev. 19. 11, &c.

9. From the Table of the bad times, Rev. 11. 1. to 15 applicable to the Saints sufferings under the four first seals, ine of the Roman Civil State thereupon, by the blasts of Trumpets. 2. As applicable to the Ecclesiastical state, by Regular times measured, v. 1. and the Beasts 42 months which the Vials under the sixth Trumpet consume by deg last Ruine at Christs second coming, soon after the bu Whore of Babylon (as appears from Rev. 18. & 19. ch.) ny other signes of these last times, more ordinarily now sundry particulars, to be expressed in the said Appendix ty abounding, Charity cold, St. Peters Atheistical Scoffers open Prophane, and the unclean Spirits Prevalency fo his two-fold Antichristianism, formerly in Doctrinals, in in the last times, 1 Tim. 4. 1, &c. more lately in in *Expositio*, in the last dayes, 2 Tim. 3. 1. 10 vers. 1

Most of pamphlet was

3. The Substance of the same Key in 8 Particulars, wherein Predictions & Revelations fitly suite each to other.

4. Long Trail thereof passeth through 1700. Years of Suffering Times, by Promises and Encouragements, to ch. 20.

Behold, I come quickly, &c. v. 12. 20. Surely I come quickly, &c. v. 22. Behold, I come quickly, &c. v. 22.

1. Judgment against Enemies. 2. A Parable for Saints. 3. Fruitfulness proper to that time. 4. Lines of Holy Seed, or the New Jerusalem State. 5. Nations lived walk in her Light. 6. New Heavens & New Earth for both. 7. Christs Kingdom for both of them in their own states. 8. The first are raised for the second obtain by Promise. Such Mercies Couched before in Gods Word, Christ hath thus divinely displayed. See the Picture of our Key, page 63. of *Refut.*

1. In the Book of Prophecy, ch. 10. 1. Quickly after the Rising and Ascending of the two last fulfilling Witnesses, the 7th Angel sounds, when the Kingdoms of the World become Christs actually, Rev. 11. 15. 2. In the time of the Vials ch. 15. the Victors over the Beast stand on a Sea of Glass & sing the Song of Moses in Triumph over their Enemies. v. 2, 3. and all such Overcomers shall rejoice at the Whores Destruction, & 18. 20. All sorts of Saints shall then sing about their many Hal- lujahs, & shall soon after the ruine of the Beast, & 19. 1, 2, 3, 4, & v. 11, 20. Reign with Christ, ch. 20. 4. at the end of 1700 Years. See *Arg. 7.*

1. The 144000 Sealed in the Earth, ch. 7. and innum- erable others, all to be rewar ded in the 1000 years, v. 15, 16, 17. 2. Those killed under the Dragon, until 350 years en- ded, with their Brethren & fellow Servants after to be killed under the Beast in his 42 Months until the said 1000 years; but both to be rewarded together at the fifth Resurrection, *Refut. p. 35. c. 20. v. 4, 6.*

1. The Spirit of God [ch. 19. 9. speaking of the Beasts Ruine, as fore- told, Daniel 7. faith only these are the true sayings of God; but of Promises and Covenants, ch. 2. 5. and 32. 6. he faith wice, these Sayings are Faithful and True.] 2. He marks out the time [when] by the great Voice from the Throne, saying, It is done, ch. 20. 5. & by a like Voice, saying, It is done chap. 16. 17. denoting the Coincidence in time, of Satans Blinding, and Gods Renovation of all things, which is fully explained, p. 61, 62. of *Refut.* 3. The Time [how long] is ex- plained by Christ, to be 1000. years, first times over, three times Absolutely, and three times Relatively, as is Ex- plained on several Ac- counts, page 14. of *Introduction.*

4. The Curious Work in the said Key, may be seen in these 3 things; viz.

The INTIMATION.

These Gracious Discoveries of untainted Divine Truths of the Gospel being the Testimony of Jesu Spirit of Prophecy, Rev. 19. 10. are therefore the best Foundations of the best Divinity, affording the stance for the understanding of all Prophetic Scripture, both for removing of evil, as to the breaking of pent's head, and obtaining of good, according to the promised Mercies and Covenants to and with the Fa as *Introduit.* p. 13, 14, 15. and in other parts; but consequently do not afford any just grounds of Sata ter or modern affixed Errors and Scandals, which by found judgment fall to the Dung-hill, like the d which he had maliciously wrought upon *Jobs* Body when God healed him; as *Affer.* 2. 3, 4 of our *Key* need not marvel at Satans malice against these sacred Doctrines, because they manifest his long Imprison bottomless Pit is nigh, and that shortly after will follow (by his strong Chain of Darkness) his castin Fiery Lake for ever: wherefore they are indeed very useful, especially in these last dayes, as the Spirit by his Word hath been (in Mercy) pleased so to open them, to be now duly improved by all men; and forts duly consider Christs terrible Threat, Rev. 22. 18, 19, &c. Wherefore as I judged it my duty (and ring) to tender them first to our King's Majesty. jointly with his Parliament, had they sitten a week now I shall offer them (as God may afford me opportunity) to any considerable Companies, Assemblies sons, &c.

This Intimation was presented, since the Parliament, &c. to the KING'S Majesty alone, with the a by an Address, December 4. 1675.

Let men now labour most earnestly for true saving Faith-bearing Faith, and secure it to themselves an their improving all their Lords Talents until he comes, like Wile Virgins, with Oyl in their Vessel Lamps burning, Mat. 25. for all living persons Talents must shortly be accounted for without excep emption of any, by reason of their present distilling worldly Circumstances.

From his being seen then with the eyes of Jews the Clouds, *Rev.* 1. 7. 5. From his feet's stand-
Zach. 14. Upon his descending (then probably) by means of his wonderful cleaving that moun-
 tain, *Isa.* 2. 19, 21. and destruction of the ene-
 8. with his eminent pouring his Spirit upon
 2. 10.
 in his Universal and perpetual Kingdom, *Dan.*

Throne of his Father *David*, *Luke* 1. 32. In
 sittings, he must necessarily then be personally
 gn, by his executing Righteousness and Judg-

gments is from the many Relations he will then
 As their then visibly glorious Head, and they
 2. As their Divine Bridegroom, and the said
 3. He the Husband to dwell with them,
 Lambs Wife, *vers* 9. 4 He as the Heir of all
 heirs with him, *Rev.* 21. 7. as the Wife's Dow-
 ms of the world become then actually his, *Rev.*
 en Reign with him personally, *chap.* 20. 4, 6.
 od brings his rewards with him at his glorious
 12. They as the persons then brought to be re-
 Resurrection become capable to receive all the
 that glorious state.

the times thereof will be about 10 years hence
 of 4 years 80 in a latitude. 1. Because all
 time and state appears to be almost fulfilled.
 ender of the Jews Captivity, and the Gentile
 60 years will about that time be expired. 2. The
David's Kingdom until Christs be given to him,
 ears almost fulfilled. 3. The 600 years from the
 guu, & first of *Nebuchadnezzar* to Christs Birth
 nce 1700 years of *Revelation* Prophecie to Christs
 be two integral parts thereof) clearly make up
 which are many ways proved. 4. Both *Da-*
 of the 70 weeks, *Dan.* 9. and the taking away Sa-
 from 365 of Christs, *Daniel's* 335 should reach
 s and state of the Jews, both which (in connexi-

on with *Revelation* Numbers) end at the same period of Christs ap-
 pearance, with the said 3300 years, *Dan.* 8.

5. The Jews seeking their Land 45 years before from 1350, *Dan.* 12.
 11. to the said 1335 of the blessed times, of which a book was formerly
 remarkably written, &c.

6. From the Beasts treading the true Church under foot 42 months,
 with the Witneses, & the said Womans Wilderネス state, all almost out.
 7. From the *Turks* 395 years, *Rev.* 9. 11, &c. from about 1300 to
 end with the Beasts last Ruine, *Ezek.* 39. 8. at Christs appearance,
Dan. 11. 45. & 12. 1, 2.

8. From the probable proceedings of the Vials under the sixth
 Trumpet to the sixth Vial, &c. in the end of the which will be the
Armageddon Battle, and Beasts Ruine, *Rev.* 19. 11, &c.

9. Fr m the Table of the bad times, *Rev.* 11. 1. to 15. 1. As ap-
 plicable to the Saints sufferings under the four first Beasts, and the Ru-
 ine of the *Roman* Civil State thereupon, by the blasts of the six first
 Trumpets. 2. As applicable to the Ecclesiastical state, both as to the
 Regular times measured, v. 1. and the Beasts 42 months cast out,
 which the Vials under the sixth Trumpet consume by degrees, until his
 last Ruine at Christs second coming, soon after the burning of the
 Whore of *Babylon* (as appears from *Rev.* 18, & 19, *ch.*) besides ma-
 ny other signs of these last times, more ordinarily now observable in
 sundry particulars, to be expressed in the said Appendix; As Iniqui-
 ty abounding, Charity co'd, St. *Peters* Atheistical Scoffers at Religion,
 open Prophaneſs, and the unclean Spirits Prevalency so to carry on
 his two-fold Antichristianism, formerly in Doctrinals, in *Eccl.* *chap.* 10.
 in the last times, 1 *Tim.* 4. 1, &c. more lately in Formalities;
 in *Eccl.* *chap.* 10, in the last days, 2 *Tim.* 3. 1. to *vers.* 10.

Most of pamphlet wanting

2. The long Stall thereof passeth through 1700. Years of Suffering Times,
 by Promises and Encouragements, to *ch.* 20.

4. *Tryphina* shall have Power
 over the Nations, v. 26, and
 give him the Morning-star,
vers 28.
 5. *Satan* shall be clothed
 in white, & I will confess his
 name before my Father, v. 3, 5.
 6. *Philadelphus*, I will make
 him a Pillar in the House of
 God, and he shall have
 new Name, v. 12
 7. *Laodicea*, shall sit with
 Christ on his Throne, v. 21.
In the Seal Prophecie, ch. 6.
 1. The 144000 Sealed in
 the East, *ch.* 7, and innume-
 rable others, all to be rewar-
 ded in the 1000 years, v.
 15, 16, 17.
 2. Those killed under the
 Dragon, until 320 years en-
 ded, with their Brethren &
 fellow Servants after to be
 killed under the Beast in his
 42 Months until the said
 1000 years; but both to be
 rewarded together at the first
 Resurrection, *Revel.* 7. 3.
ch. 20. v. 4, 6.
In the Book Prophecie, ch. 10.
 1. Quickly after the Rising
 and Ascending of the two last
 finishing Witneses, the 7th
 Angel sounds, when the
 Kingdoms of the World be-
 come Christs actually, *Rev.*
 11. 15.
 2. In the time of the Vials
ch. 16, the Visions over the
 Beast stand on a Sea of Glass
 & sing the Song of *Moses* in
 Triumph over their Enemies
 v. 3, 4, and all such Over-
 comers shall rejoice at the
 Whores Defolation, v. 18, 20.
 All sorts of Saints shall then

The INTIMATION.

These Gracious Discoveries of untainted Divine Truths of the Gospel being the Testimony of Jesus, and the
 Spirit of Prophecie, *Rev.* 19. 10. are therefore the best Foundations of the best Divinity, affording the best Gui-
 dance for the understanding of all Prophetick Scripture, both for removing of evil, as to the breaking of the Ser-
 pents head, and obtaining of good, according to the promised Mercies and Covenants to and with the Fathers, &c.
 as *Introd.* p. 13, 14, 15. and in other parts; but consequently do not afford any just grounds of Satans ancien-
 ter or modern affixed Errors and Scandals, which by sound judgment fall to the Dung-hill, like the dried Scabs
 which he had maliciously wrought upon *Jobs* Body when God healed him; as *Affer.* 2, 3, 4 of our *Key*. And we
 need not marvel at Satans malice against these sacred Doctrines, because they manifest his long Imprisonment in the
 bottomless Pit is nigh, and that shortly after will follow (by his strong Chain of Darknes) his casting into the
 Fiery Lake for ever: wherefore they are indeed very useful, especially in these last days, as the Spirit of Christ
 by his Word hath been (in Mercy) pleased so to open them, to be now duly improved by all men; and let all
 efforts duly consider Christs terrible Threat, *Rev.* 12. 18, 19, &c. Wherefore as I judged it my duty (and was prepa-
 ring) to tender them first to our King's Majesty, jointly with his Parliament, had they sitten a week longer; so
 now I shall offer them (as God may afford me opportunity) to any considerable Companies, Assemblies, or Per-
 sons, &c.

This Intimation was presented, since the Parliament, &c. to the KING'S Majesty alone, with the whole Work,
 by an Address, December 4. 1675.

Let men now labour most earnestly for true saving Fruit-bearing Faith, and secure it to themselves and others, by
 their improving all their Lords Talents until he comes, like Wi e Virgins, with Oyl in their Vessels, and their
 Lamps burning, *Mat.* 25. for all living persons Talents must strictly be accounted for without exception or ex-
 emption of any, by reason of their present distinguishing worldly Circumstances.

CHRIST'S Divine Revelation Key in the four last Chapters, may apply be Decyphered in these four Respects; Viz.

1. In the Handle of it, setting forth his Mercy [then] to Jews & Gentiles at his 2d Coming; for, faith the Spirit,
 Behold he Cometh with Clouds, and every Eye shall see him, and they also which Pierced him;
 and all Kindreds of the Earth shall Wall because of him; Even so, Amen. *Rev.* 1. 7.

The Seven Asian Churches have their several Promises to be Fulfilled
 to every Overcomer at the first Resurrection:
 1. For *Ephesus*, to Eat of the Tree of Life in
 the middle of the Paradise of God,
Chap. 2. *vers.* 5.

2. *Smyrna*, for he shall not be
 hurt of the Second Death, v. 11.

3. *Pergamus* shall Eat of
 the hidden Manna, v. 17.